

25:27; I Cor. 10:31; Rev. 22:3, 4; Rom. 12:1; I Tim. 4:14; I Cor. 6:20; Matt. 6:24; I Cor. 3:23; Prov. 3:9, 10.

5. The reward will be according to faithfulness. Rev. 22:12; II Cor. 8:12; I Cor. 3:11-15.

#### FOR PRIVATE STUDY AND PUBLIC DISCUSSION

1. If a person does not pretend to be a Christian, may he therefore do things a Christian ought not to do?

2. Show how an evil steward rejects his master, embezzles his property, and comes to a bad end. Luke 20:9-16.

3. Show how a careless steward delays his service, lives in selfishness, and is surprised and punished. Luke 12:41-48.

4. Show how an idle steward buries his talent, excuses his laziness, but is inexcused in judgment. Matt. 25:24-30.

5. Show how the faithful steward uses all for the master, returns all with interest, and is amply rewarded. Luke 19:12-19.

6. How may one use one's talents to the glory of God in business? Rom. 12:11; II Thess. 3:10.

7. Show how we can use our talents better in our work, in singing, testifying, being punctual, giving, etc.

Appropriate songs: Go work in my vineyard. When Jesus comes to reward his servants. Sowing in the morning. To the work. Take my life and let it be.

C. F. YODER.

#### FULL SURRENDER

A young minister came to a saintly preacher and told him he had lost his communion with God and his power in the pulpit, and wanted him to help him. The aged saint asked him if all was right with his conscience, if he was doing right in his private as well as in his public life. The young man said, "Yes, O yes! I am doing right. I am sure it is not wrong. I know it is not wrong." The old minister said, "Let us pray." After prayer he took the hand of the young man and said, solemnly: "I feel there is something wrong in your life; I really can get no access in prayer for you. Will you give up what is doubtful in your conduct?" The cold sweat stood on the brow of the young man as he said, "I cannot give it up; it will kill me!" The true minister replied, "It isn't much to die, but you cannot afford to do wrong." A few moments of silent anguish followed, and the pale face was lifted and the words fell from the lips of the young man, "I surrender!" And the cloud was lifted from his life, and a peculiar power rested on his ministry thereafter.—*London Independent*.

## The Sunday School

### LESSON FOR MARCH 6

BY THE EDITOR

The Wheat and the Tares. Matt. 13:24-30, 36-43.

GOLDEN TEXT.—He that soweth the good seed is the Son of man. Matt. 13:37.

LESSON THOUGHT.—We are all sowers of some kind and the harvest at the end of the world will determine what we have sown.

#### Home Readings

Parable of the Tares. Matt. 13:24-30.

The Parable Explained. Matt. 13:36-43.

The field. Romans 10:1-18.

The seed. I Peter 1:13-25.

The Enemy. Gen. 3:1-15.

The Separation. Rev. 20:11-15.

Glory of the Righteous. Rev. 21:1-4.

#### Introductory Notes

The chapter from this lesson is taken is the chapter of parables, most of which are about the kingdom of God. The one chosen for this lesson teaches us how Satan tries to destroy the good seed Christians sow and the good works they do. He is always sowing tares on the soil that is being cultivated by Christian people. The heart, the home, the community, the church, these are the fields in which Satan is secretly sowing his tares. Parents may not always know just what the evil one is doing, but when the boys and girls grow into manhood and womanhood, behold, the field on which a kind father and a loving mother have sown their good seed, now shows the work of the enemy, for tares are growing where they have sown wheat. We need to be on our guard against the evil, and teach the young not to allow Satan an entrance into their hearts. On sowing and reaping read, Hosea 8:7; Psalm 126:5; Proverbs 11:18; Isaiah 32:20; 2 Cor. 9:6; Gal. 7:7, 8. On the destruction of the tares by fire read, Isaiah 5:24; 10:16, 17; Mal. 4:1; Matt. 3:10; 7:19; Heb. 6:8; 10:27.

There is a difference to be noted here between this and the parable of the sower. In the Sower the difference is to be found in the various kinds of soil, while in the parable of the Tares the difference is in the seed. The seed in this parable are the children of God. Real Christians are like seed: 1. Christians are to feed the world. 2. They must be planted and cultivated. 3. They multiply themselves.

Hypocrites are like tares: 1. They are good for nothing. 2. They grow without planting, and everywhere. 3. They multiply rapidly. 4. Injure the wheat. 5. Their end is to be destroyed. 6. You can already tell them from Christians.

#### Meaning of the Text

24, 37, 38. *Sowed good seed.* In answer to the disciples as to the meaning of the parable Christ interpreted it for them. The sower of the good seed is the *Son of God*. All good is from him. The field is the *world*, while the children of God are the *good seed*. Every child of God is therefore a good seed which had its origin in Christ. But it is also true that every child of God is a sower of good seed, or should be. This sowing is not only to be done in the church but in the world, which is the great field the Christian is to sow and cultivate. Anything less than the whole world is too small for the Christian.

25 *Men slept.* This does not indicate negligence on the part of those who are to watch over the church. The mischievous work was done while men slept. The sleeping was proper, it was necessary. It is not meant that while those whose duty it was to watch, slept, the enemy came and sowed tares, as tho they had been negligent. They

did their duty and the parable shows the maliciousness of the enemy, not the negligence of the children of God. *Enemy.* According to verse 39 the Lord explains that this enemy is the *devil*. It was the act of the personal enemy of God, intent on destroying his work. *Tares.* The dandelion, not only useless but a very noxious weed. When it first appears it is so near like wheat that it can scarcely be distinguished from it. This made the damage all the worse, as the mischief could not be discovered until it was most too late. *Among the wheat.* The act is common yet in the East as a form of revenge or malice. Dean Alford says that this method of harming a neighbor is practiced to this day in England.

26 *Sprung up.* It was not known that they were tares until they had reached this stage of growth.

27-30 *The servants.* Probably representing those who have charge of the church. They were surprised at the result of the sowing as many a pastor has been. *Enemy hath done this.* The evil can not be traced to God, but to the evil one. *Gather them up.* In a spiritual sense, weed out the church the false professors. *Root up—wheat.* The wheat and tares were too near alike, the one might be taken for the other. Besides the roots are so intertwined in the soil that in pulling up the one the other might also be torn up. Shows the danger of expelling church members. *Grow together.* There will be a separation at the end of the world by one who can not make a mistake. *Reapers.* The angels.

41-43 *Do inquiry.* Not only the tares, but those who sowed the tares. *Fire.* The furnace of fire is all that tares are fit for. *Wheat—barn.* In contrast with the furnace of destruction, is the barn, God's garner, where the wheat, the true children of God shall be preserved. *Ears to hear.* The parable is now explained. If you will you may understand it and profit by it.

#### The Lesson Applied

1 *The Sower.*—In this parable the Son of God is the sower. He is the great sower of all that is good. Every good thought, kind word, and every noble deed is from God and has its origin in him. He is continually sowing the good seed of the kingdom of God. Everywhere rich harvests are coming up as the result of his sowing. But he is doing his sowing thro human agencies. We too are sowers; all God's children are sowers, and so are the devil's, the one sowing good seed, the other evil. What shall the harvest be? That all depends on the seed we sow, for whatsoever a man sows that shall he also reap. He shall reap it, the good seed we sow will come back to us in multiplied measure, so will the evil. The same law that applies to the sowing of the good seed applies to the sowing of the bad seed, with the exception however, that the evil is voluntary, the good is not.

2 *The Enemy.*—In the interpretation of the parable Christ tells us that the enemy is